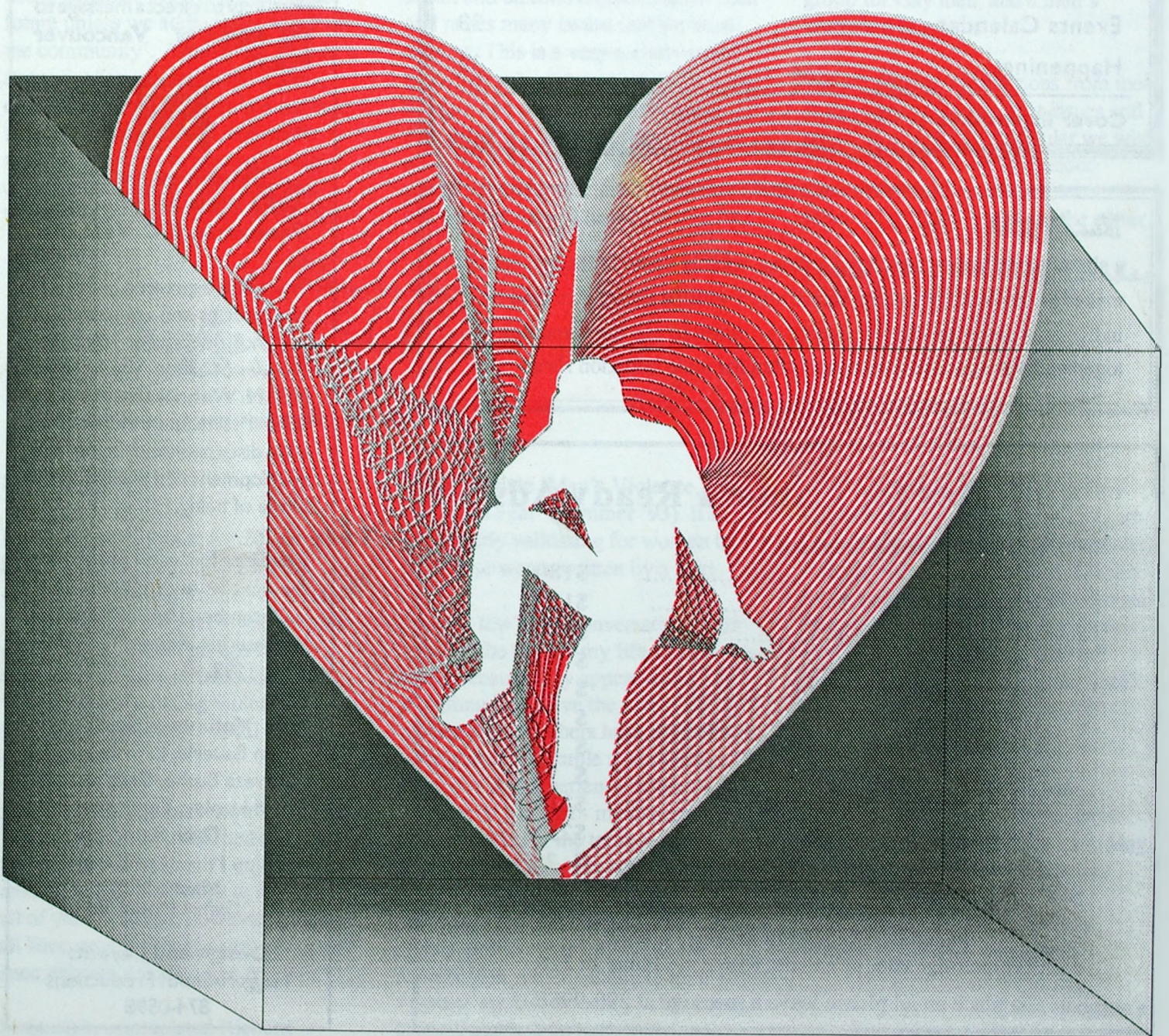


# ***Thunder Stick***

The Journal of Vancouver M.E.N.





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**Cover Illustration:** By Haggart-Smith Productions

### *Thunder Stick*

a slat of wood tied to the end of a thong, usually made of leather, which makes an intermittent roaring sound when whirled about. It is used by indigenous native people throughout the world to call the community together for ceremonial events and often for male initiation rites.

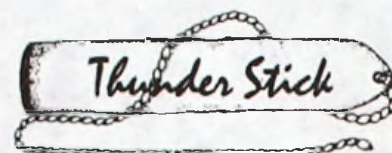
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*Thunder Stick* is a publication of the Vancouver Men's Evolution Network (M.E.N.). Further information is available by calling (604) 290-9988. This number will provide updated event news and the opportunity to direct a message to any aspect of **Vancouver M.E.N.**



Please direct mail to:  
**3392 West 34th Avenue,  
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The views expressed in the letters, articles and advertising are not necessarily those of *Thunder Stick* or **Vancouver M.E.N.** We hope that this journal will stimulate thought, provoke discussion and further the development of a positive male mode of being.

Deadline for submissions for the next issue of *Thunder Stick* is December 15th, 1993. Closing date for Ads is December 30th, 1993.

### Volunteer Staff:

Jim Bauerle, John Brozak,  
Gervase Bushe, Greg Exelby,  
David Hanley, Terry Keenhan,  
Dean Rath,

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Gamal Moustafa

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874-0598





It's October and *Thunder Stick* is expanding to 32 pages in response to events and advertisers!

Following the annual retreat of Vancouver M.E.N. there were several meetings which culminated in a new statement of purpose for the organization. As we said in last winter's editorial: 'There is no substitute for doing personal work and there is no future unless we address the needs of the community'. Vancouver M.E.N.'s statement focuses on social justice, community development and our role as a membership based non-profit society. We hope to receive strong community support from men and women as we begin to act on the goals

and objectives that we have set for ourselves.

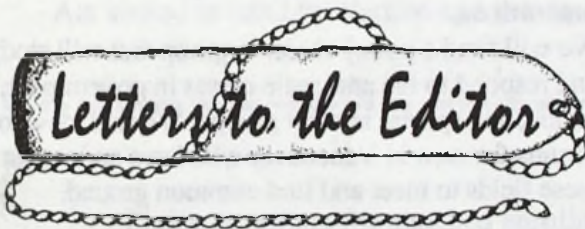
It is the policy of *Thunder Stick* to continue to reflect on men's soul work and matters of social justice. The two books reviewed in this issue best illustrate these two dimensions of our experience. Warren Farrell writes in *The Myth Of Male Power* about the social and cultural experiences of men and raises many issues that we must address. This is a very controversial book that will give you much food for thought and debate. Michael Meade in *Men and the Water of Life; Initiation and the Tempering of Men*, speaks directly to our souls with his stories and commentary. The stories told by

Patrick Conroy, Dan Bruiger and Tom Daly reflect on their personal experiences and how they were shaped by them.

Our cover, like our story about men's work in Federal prisons, draws our attention to an issue of social justice. There are also announcements regarding fathers, a sexual abuse support group for Gay men, and a men's workshop in prison.

We are seeking submissions from men in the community on other issues and concerns of men. In particular we wish to publish articles on the gender question by men or women, as reflected in Carol's letter to the editor.

*David Hanley & Terry Keefer*



Dear Editor,

I have been a feminist for 20 years and have worked specifically with the children of battered women in transition houses for the past 4 years. I also co-facilitate support groups for children who have witnessed family violence and do dating violence prevention work in our local high schools.

I have been a regular reader since *Thunder Stick* first published and want you to know how much I enjoy reading it. I don't always agree with all of your material; however, I read it all because it is thought-provoking and encompasses a wide range of ideas.

I especially appreciated Richard

Orton's article 'Men's Violence, Women's Fear' (Summer '93). It is particularly validating for women to read these words written by a man.

I have a few tense conversations with some of the men in my life around this issue, because they appear unable or unwilling to believe the extent of women's fear. Others have no problem with it and this simple acknowledgment that my experience of men's violence is just that - my experience - makes it safe for me to trust and honestly communicate with these men. Alternatively, when men insist that 'men are oppressed to the same extent' or that 'women's violence against men is comparable to men's violence against women', I shut down, turn off and just go back to using my

energy in victim support. Given my line of work, it is exhausting, discouraging and hugely painful to encounter male denial around this issue. I won't use my energy confronting this denial. Only when you recognize my experience as being true for me (and not your interpretation of my experience) can we begin to work together for change.

Thank you, Richard Orton and Vancouver M.E.N., for all the work you are doing with the other half. May there come a day when we are less 'other' and more 'together' and passing on the sidewalk can be a pleasant experience for us both.

Carol Hodgson •





## About Vancouver M.E.N.

### The VANCOUVER M.E.N. I F E S T O

Since we began in 1990 Vancouver Men's Evolvment Network, a registered non-profit organization, has conducted over fifty workshops and events. We have launched more than one hundred men's groups, distributed our *Handbook for Starting a Men's Group* to a large number of groups in Canada and around the world. Our newsletter, *Thunder Stick*, has grown into one of the best 'men's' magazines in North America. We organize and distribute an Annual Directory of Men's Services.

We are now expanding our mandate. We wish to move into areas of social justice and community development. Here are the new objectives of the Vancouver M.E.N.

**1. To promote the social, psychological, physical, emotional and spiritual health of men.**

This has been the core of Vancouver Men's mission since it's inception, although our primary focus was on the psychological and spiritual aspects. We plan to expand into the health and sociopolitical arenas.

**2. To alleviate suffering, isolation and the sense of meaninglessness related to men's social roles and gender based experiences.**

These areas have been the primary focus of the men's groups started by Vancouver MEN. Now we are widening our focus to include men who are particularly in need. We have started running men's groups in prisons, and are hoping to be able to place ex-inmates in groups once they leave prison. We plan to

offer support groups for recently divorced men and single parent fathers. We are looking for ways to break down the barriers between men of different races and sexual orientations.

**3. To create and disseminate processes that help boys become mature and responsible men.**

We will create and staff a program designed to present initiatory experiences for boys that will work with the energies being expressed in gang and delinquent behaviour, channelling these into constructive activities. We plan to work with schools, community, and welfare organizations in creating this program.

**4. To challenge the negative stereotyping of men in the media and social, legal and governmental institutions.**

We will fund a policy research group that will study and respond to the anti-male biases in government, media, and special interest groups. We will develop forums for men in Vancouver who have an interest in these fields to meet and find common ground.

**5. To create a just and peaceful society by promoting positive models of masculinity through alleviating the conditions that lead to male alienation, suicide and violence.**

Men are far more likely to be victims of violence, homeless, destitute or suicidal than women. Yet in our popular culture, legal and governmental institutions men are far more likely to be portrayed as

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perpetrators than victims. We do not want to assume a victim stance, but we cannot ignore the fact that there is a great deal wrong with how our society 'grows' men and that there are very few positive masculine role models presented in today's world.

**To achieve our objectives, we need your support.  
Act now, join Vancouver M.E.N.**

One Hundred per cent of your \$25 annual membership fee goes to cover the costs of realizing our objectives, and it is tax deductible charitable donation.

As a member you;

- Receive Thunder Stick at home every 3 months.
- Are entitled to attend and influence public policy forums organized by Vancouver M.E.N.
- Are invited to stand for election and vote for

members of the governing council of Vancouver M.E.N.

- Are able to participate in our Annual General Meeting, sit on committees and shape the policies of Vancouver M.E.N.

We invite you to become involved in one of our ongoing programs, or help us expand into new areas.

We are presently working with men's groups, *Thunder Stick*, workshops and special events, prison work, the Wisdom Council and male spirituality. We are looking for a few good men to help in the following areas; youth initiation, socio-political issues, inter-racial, sexual preference, and men's health issues.

Remember \$25.00 is only the MINIMUM TAX DEDUCTIBLE DONATION.

Please complete the attached enrollment form or contact us at 290-9988 for more information.

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# Conquer the Beast

Patrick Conroy

Hot, so hot and still. The leaves droop limp and unmoving, exhausted by the effort of just hanging on. Sweat-blurred watch hand trudge on, oblivious to their meaningless fate. My own fate is pregnant with distraught purpose.

"All set, son?" my father asks quietly, placing a gentle hand on my slumped shoulders. A fresh river of sweat oozes under the heat of his caring touch.

"Sure, why not?" I mumble, the heavy air resisting the slow push of my reluctant words. What's left anyway? All the last leaving things have been done, the imagined hearty farewells not matched by the half-hearted "see-ya's". Even the cat, who perhaps sensed the end and was as usual untroubled by questions of loyalty, had wandered off last night without so much as a last look back.

"Don't worry, son, things will be just fine. You'll make new friends and you know your cousin Jamie is really looking forward to sharing his room with you." My Dad's calm gentle voice banishes a resentful retort forming itself, sticky and bitter, on my burning lips.

Instead, I gather myself, like I've done a multitude of times before and help him build again our bond against injustice and loneliness, and say "Yeah, you're right Dad. Maybe we should just go, OK?"

As we drift toward the car, my anger reaches out heavy coils from its dark hiding place and tenses around my generous heart. I blurt out, "Are the kids at Jamie's school all right? I mean, are they tough like the kids here?" The damp heat nearly swamps me, and I break out in a torrent across my forehead and down my back.

I can see that he knows what I'm really asking, and I feel his parent's pain chase the optimism from his face for an instant. Many times he has held me while I cried over the taunts and beatings delivered by my tormentor, the big Craggers kid. "Son, every town has its good points and its

bad ones," he said. "We've got a chance to start over, and make it better. We have to find a way to put the bad things behind us." His words founder on my fear, and impatience to flee the beast collides with uncertainty of the future.

Dad slowly guides us for the last time down the one paved street in town. In my melancholy fog I watch as the other cars seem to surf on the pulsating heat waves. We approach, as if in a feverish dream,

the hardware store where the Craggers kid works part-time. A long-hid bubble of anger rises, suspends itself for a stretched-out moment, then bursts in demand. I ask Dad, my voice trembling, "Please stop for a sec, OK?" He begins to ask why, then retreats into comprehending silence. A suffocating blanket of heat almost engulfs my purpose.

I gather myself, nearly gagging on sweat and fear, and I leave the safety of the car. I cross the swampy distance to the doom-door of the hardware store. Nearly paralysed in miserable anticipation, I behold the beast, a hideous image wavering in sweat-filled eyes. I force myself closer, and the malevolent creature spies his prey.

"What're you doing here, worm?" he growls. "You'd better fuck off out of town before I rearrange your face again." He leers at me over the counter. "What're you looking at, you skinny asshole?" His words come at me as if out of a deep well, hard and ringing. "Jeez, you're weird, zit-face. You bug the shit out of me, you know that?" Now he moves menacingly from behind the counter. "So, creep, you're going to wish you hadn't come in here . . .", and out of the fog of my fear he's upon me. I'm down with one push, and he draws back a boot.

The rage inside me rises again, searing through brain and muscles with white-hot intensity. I roll to one side and the vicious kick misses. My over balanced nemesis falls to the floor, and with cat speed I'm up and on him. All civilized restraint is swept away in a cleansing orgy of



beautiful violence, of just retribution. I'm pulled off by someone, the store manager maybe, and I stand, shaking and powerful, looking down at the bloody sacrifice of my purification. No one holds me, and I leave.

Outside, a cooling breeze rises, teasing the flags overhead into a playful dance. A robin lifts from a nearby maple, stirring the leaves into a lively jig. The sprite flits off in the direction we are to go, and it seems to me he is saying that it's OK to leave now.

Dad waits beside the car, arms casually folded. Smiling, he touches my shoulder and asks "Ready?"  
"Ready" I reply. And I am. My body aches, but I have found a way to leave the real pain behind. ●

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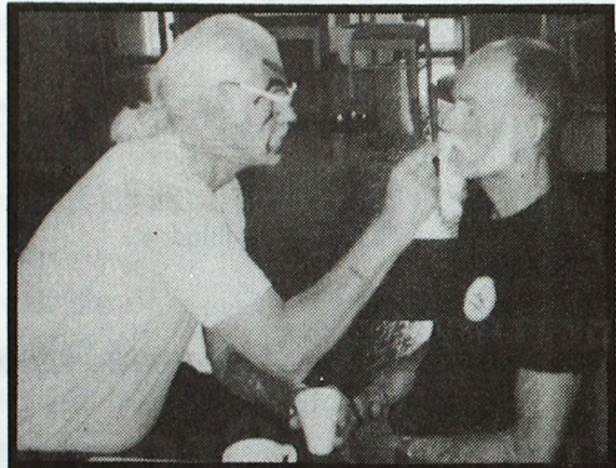
*Connecting the beliefs and experiences of being male.*

1994 Dates:  
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Location:  
Cowichan Lake Education Centre  
on Vancouver Island

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Facilitators Jerry Glock & Mark Fraser



# Prisoners Inmates Convicts



**I**t was last November when Greg Exelby called to ask if I would be interested in doing "men's work" in prison. I had never thought about it before and asked what he had in mind. Greg felt that inmates could benefit, as he had benefited, by being in a men's group and that we should go to the prisons and organize them. My response was if he could get us in, I would go with him and get the backing of Vancouver MEN for the project.

A couple of letters and telephone calls later I found myself talking to two chaplains from two federal institutions who were very interested in bringing men's work into the prisons. Having received the full support of the

Council and a Council volunteer, Tom Glew, we headed out to the Regional Psychiatric Centre (RPC) at Matsqui to meet with the chaplains and other officials. We were a bit tense about going into a prison but we were not going to meet the inmates on this trip.

We knew what we would do on the outside with a men's group, but we had no idea how all that would work in prison. We decided to do what we always did and treat the prisoners just like we treated other men. The three of us sat down one Wednesday night with 15 inmates to begin a twelve week men's group. These men come from nearby prisons to the RPC and stay for 6 to 8 months before returning to regular institutions.

After the first 12 weeks two other Council members, Peter Woodsworth and John Brozac, led a second group for 12 weeks. This group came out of a one day men's workshop at the prison.

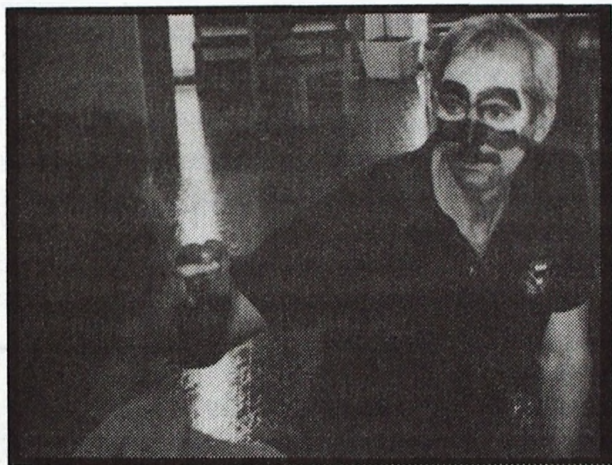
The first eight months of this work was an experiment for us and the inmates. Besides the weekly meetings there was an evening of drumming, an article in *Thunder Stick* by an inmate about his experience in the men's group and a sweat done by the Native Brotherhood in the prison for the men's group.

We learned a great deal from this experience. The issues for men in the prison are the same as for men on the



# or just men in a men's group?

by David Hanley



outside despite the radical difference in life style. The power to define the rules of the group by the group is greatly appreciated by inmates. We found that using our *Hand Book For Starting A Men's Group* was effective. Introducing the men to opening and closing rituals was valued as much as our use of poetry and story telling. These, plus the opportunity to share personal experiences with other men, proved to be valuable experiences for the inmates.

We now have a clearer set of plans for the Fall and next year. We are doing three men's groups in three different institutions, two of them will be launched by one day men's workshops. The workshops also serve as an

introduction to men's work in prison for those men who are volunteering to do this work with us. The men in the prison have requested that their groups have at least one man from the outside community as a regular member. We plan to visit a number of local men's groups to explain what we are doing and to recruit men who would be willing to do their personal work by joining a men's group inside a prison.

There are two types of volunteers that are required. One is the facilitator with skills and experience starting groups. He will leave the group after 8 or 10 weeks. The other, is a man who goes in with the facilitator but is simply a member of the group and may stay for 6 months to a year or more.

We are also recruiting men's groups who are willing to take men, with men's group experience in prison, when they are paroled. We feel that it is extremely important to provide these men with a community to relate to when they are paroled.

It has been a very exciting experience and we have learned a great deal not only about men in prison but about ourselves. There is a great need for this work in all the prisons of this country.

We have begun. If you are interested in this work please call. We need you.

*Photos of a face painting exercise in a prison men's group. •*



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### Class Schedule

October 1, 8, 15, 22, 29

November 5, 12, 19, 26

December 3, 10, 17

Cost for all classes is \$15.00

Call 875-1629 for registration and location.

## EVENTS CALENDAR

**Intimacy and Commitment Series**, November 7, 14, 21, 28.

This group is open to men and women and will meet four consecutive Sundays from 12 pm to 2:30 pm. This series will be especially helpful for those who want more from their intimate relationships. So, if you've found yourself moving from one relationship to another, or relations with your current partner seem stale, then I'm here to tell you "the grass isn't greener on the other side". Early registration by October 29th is \$125.00, afterwards \$150.00. Last day to register is November 4th.

**Transformational Movement Intensive**, Saturday, November 27th from 12 pm - 5 pm.

Open to women and men. This class is highly effective for dancers, athletes, and individuals who wish to explore the body/mind connection. Within a safe and nurturing atmosphere we will access shadow pieces and allow body wisdom to guide us to emotional release. We will use breathwork, guided imagery, and other eastern and transpersonal techniques as well. Early registration by November 20th is \$100.00, afterwards \$125.00. Last day to register is November 25th.

**"Getting Closer"**, Sunday, December 5th and 19th, from 11am - 4 pm.

Open to men and women. With the holiday season just around the corner we may begin to feel the tug of our heartstrings. Especially during this time of year, we all want to receive and give lots of hugs, kisses, and affection. But, sometimes, amongst the parties and cheer, we still feel separate, lonely, and sad. Make a resolution NOW, to create the love you desire, and join me in "Getting Closer". Early registration by November 27th is \$150.00, afterwards \$200.00. Last day to register is December 3rd.

Quest is also available to help new groups get established and bonded, and to help existing groups move through places of resistance and stagnation. However, if you're not in a group, but would like to create an experience with friends or colleagues, Quest can design and facilitate the entire event.

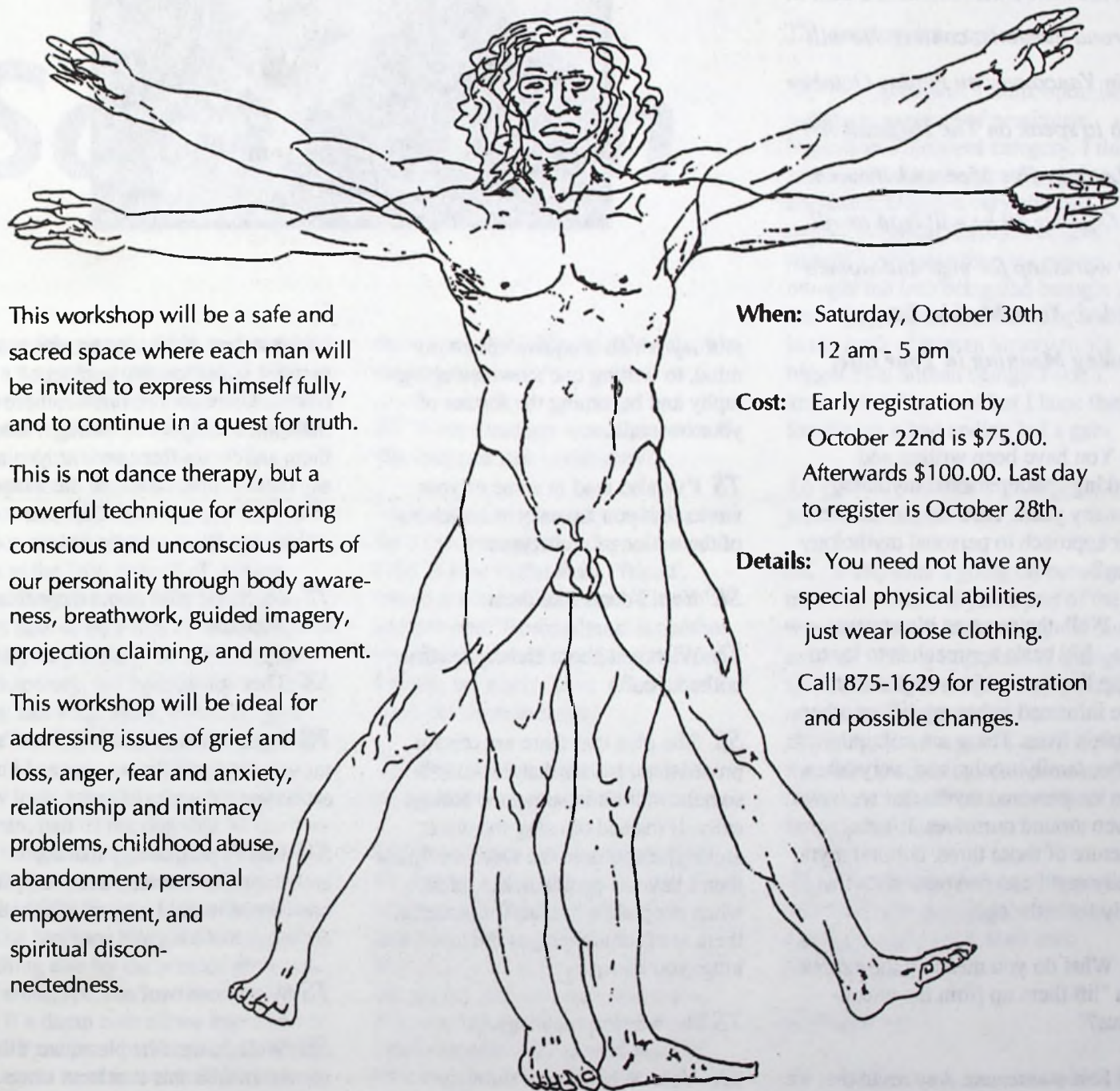
Yesterday is gone, and tomorrow never gets here, all we have is the moment. Reclaim your greatness NOW.  
Phone 875-1629 for registration and details.



# Q U E S T

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This workshop will be a safe and sacred space where each man will be invited to express himself fully, and to continue in a quest for truth.

This is not dance therapy, but a powerful technique for exploring conscious and unconscious parts of our personality through body awareness, breathwork, guided imagery, projection claiming, and movement.

This workshop will be ideal for addressing issues of grief and loss, anger, fear and anxiety, relationship and intimacy problems, childhood abuse, abandonment, personal empowerment, and spiritual disconnectedness.

**When:** Saturday, October 30th  
12 am - 5 pm

**Cost:** Early registration by  
October 22nd is \$75.00.  
Afterwards \$100.00. Last day  
to register is October 28th.

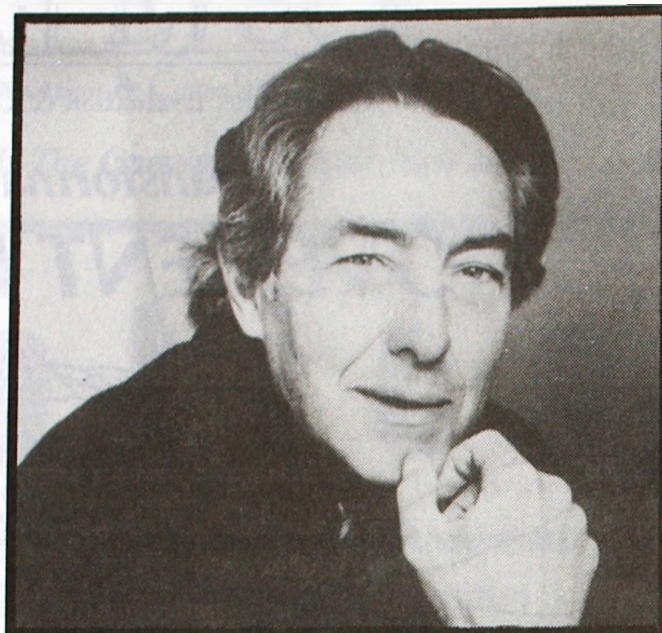
**Details:** You need not have any  
special physical abilities,  
just wear loose clothing.

Call 875-1629 for registration  
and possible changes.

## **FOR MEN ONLY**



*Sam Keen, writer, lecturer and philosopher, is the author of **Fire in the Belly, The Passionate Life, Faces of the Enemy** and 10 other books. His views about men and the men's movement are cast in a broad humanist context. He will be in Vancouver on Friday October 29th to speak on **The Difficult Art of Loving: For Men and Women**. On October 30 he will lead an all day workshop for men and women entitled; **Your Mythic Journey: Finding Meaning in Your Life**.*



**TS** You have been writing and speaking about personal mythology for many years. How do you define your approach to personal mythology today?

**SK** Well, the same as it's always been. My basic approach is to try to lift up the unconscious myths that have informed either my life or other people's lives. Those are cultural myths, family myths, and, very often, even the personal myths that we have woven around ourselves. It's the structure of those three, cultural myth, family myth and personal myth that really form the ego.

**TS** What do you mean by the expression "lift them up from the unconscious?"

**SK** Self-awareness. Any myth that we live is for the most part unconscious. Lifting them up to consciousness then gives us a chance to break out of the structure of myth, of role and of the scripts that other people have placed upon us and then to begin the spiritual

journey which is equivalent, in my mind, to writing one's own autobiography and becoming the former of your own tale.

**TS** I've also read in some of your works that you have some criticisms of the notion of archetypes.

**SK** Yeh, I don't like them.

**TS** What is it about archetypes that bothers you?

**SK** The idea that there are certain preordained stories that are built in somehow, built in somehow biologically. If instead of using the word archetype you used the word metaphor then I have no problem, but, in fact, when people claim that, for instance, there are four archetypes the lover, the king, you know, . . .

**TS** The warrior, the magician.

**SK** Yeh. What you're doing is saying that there are four required courses to be a man. That that's built in somehow. It's hard wired. It's the claim that it is hard wired that bothers me. I would say, absolutely, use those four metaphors and use garbage man,

bird watcher, mask wearer, citizen, garbage collector, any number of others. There are far, far, far, more metaphors and when you begin to say there are two or three or four, you can say there is one, follow in the footpath of Christ. There's one! That's an orthodoxy. It's a straight jacket.

**TS** So, if one talks about these things as metaphors . . .

**SK** Then it's poetry.

**TS** There is much talk in the men's movement about the warrior and king archetype.

**SK** I don't particularly like the archetype that the men's movement has chosen to hold up particularly the archetypes of king and warrior.

**TS** Why those two?

**SK** Well, in the first place, we, all of us who inhabit this continent came here to get rid of the wars of the archetype of kingship. It was a lousy one to begin with. It's hierarchical. It's essentially patriarchal. It's a bad one. It's a bad way to talk about the fact that we need to have some kind of



# Interview with Sam Keen

commanding energy. It's a metaphor and a way of organizing social life whose time has past. Let me just give you the big kind of thing about it. The classical tradition, starting with Aristotle and Plato, said the most important defining thing about a person was that he was a citizen. Now, look at the fact; instead of picking something that we really do need to learn how to do a hell of lot better, namely be political, be citizens, be participatory, we hold up some dumb thing like king. Now, come on, give me a break! It turns us the wrong way.

Now look, take the other one, warrior. I mean, hair of the dog that bit us. The one thing that I try to show in *Fire in the Belly*, the central theme, and in *Faces of the Enemy*, is that the male psyche has been shaped more than anything else by the warrior archetype. Not archetype, the warrior conditioning. It's damn near all we know and it doesn't matter whether you're a wimp and never went to war and felt a sissy or you went to war, the same thing structured us. Now, I believe very much that it's time to use a little of what I call linguistic asceticism and stop using those words for 100 years. Try to think of some new way to talk

about ourselves. It's old, it's stale, it's not helpful.

*TS* What direction would you take if you dropped that vocabulary?

*SK* In the first place, I would say look for a lot of metaphors. I would say, as I did in *Fire in the Belly*, 'friend', friend is a marvellous one. 'Citizen' is another one. 'Husbandman' is another one. Garbage collector is another one - I mean, we really, have got a lot of trash out there to move!

*TS* Your Friday night lecture is on men, women and relationship.

*SK* Yes. There are two things that I'm doing. I'm doing one on the state of the union. Really a state of the disunion. Trying to understand historically what happened and how did we get into this state and where it's pointing to and then how do we cross these boundaries and learn to love each other again.

*TS* Would you say a little more about your historical perspective.

*SK* We've gone through two great periods in human history. One which

the predominant metaphors are to understand things which came from women - mainly the goddess period. Then the phallic centered period which has been with us ever since. Now we're coming out of that. We're at the end of that and we're having an enormous kind of cultural crisis and creativity.

*TS* Are you more optimistic?

*SK* Not optimistic. I think optimism is just the opposite of pessimism. Hope is in a different category. I think very interesting things are going to come out. This is a very charged period in human history. I believe something greater than my power brought me into being and brought us into being. There is something that is in the back of human history that's bigger than human beings. I don't know what it's about but I hope that there's not a bad ending but a gain.

*TS* Would you like to enlarge on that just a little bit more?

*SK* Well, what's going on between men and women is just a part of the way that history is changing and our sense of what is important is changing. Gender changes are just a symptom, not the underlying thing that is changing. You've got to ask what are the underlying things that are changing? and that will take a couple of hours to talk about.

*TS* I assume on Saturday that participants will get an opportunity to look at their personal myths, their own personal story?

*SK* Exactly.

*TS* And get some insight into how to go about this personal mythology process?

*SK* Exactly. That's exactly the idea. The tools. It's like creating tools more than anything else. ●



# Carry The Ball

by Dan Bruiger

*My father died this year, a few days after his 72nd birthday. He had suffered for several years from cancer of the bones that originated in the prostate. An unhappy man, in considerable pain, he took charge of the situation and maintained his dignity in the way that he knew how . . . by ending his own life.*

*Apart from the shock and grief, and the gnawing sense of all that was never said or shared, his death has had some interesting effects on me. There is a feeling of having instantly grown up, that I alone am responsible for me, that there are no more excuses and no more time to waste in childish modes of blame and self-pity. I feel more compassionate towards others. Above all, I am struggling to free myself from a lifelong pattern of being a good boy, sacrificing my own needs to symbolically win goodies from parents who are no longer alive, and who in turn sacrificed themselves. Toward this end, at the suggestion of a therapist friend, I wrote the following letter to my dead father, to exonerate him of his earthbound duties. I was then asked to read the letter aloud, substituting myself for any reference to him.*

Dear Frank,

Here I am alone - without parents or children - moulting, readying for a new, deeper relationship to living. Something in me died with you: a part of me you represented - an overly-accountable, overly-good part of me I'm glad to be rid of. I feel released, and may you both rest in peace!

I also feel terribly abandoned, and angry at you for choosing oblivion all along - not just in your final gesture. I am angry at your life long willful ignorance, refusal to grow and claim

your potential, the prison of dutiful responsibility in which you stood guard over yourself. I know (because I accept the task) that part of my heritage in life is to be not only the things you were, but also to go further, to embrace what you refused - and must have longed for. And I know that I **am** you, and I grieve for my doubly abandoned self. For both of us, where was the passion, the fun and joy, the deep satisfaction and trust in life?

At every turn it seems you sacrificed. It is terribly ungrateful of me to criticize you for the sacrifices you made, since I benefited from them so much. We always had a stable, comfortable, normal life. Didn't you send me to college with money you prudently scrimped and saved? The only problem is, I am turning out to be like you. I am on your track, and it scares me.

From you I learned to be responsible, self-denying, stiff, insecure, serious and sulky, abusive, unfulfilled and always trying to buy self-approval and acceptance through providing for others. Like you, I have learned the role of good father and unhappy man. Here I am, torn between your approved and denied selves that I inherited, left with a burden of anxiety and guilt (which I now understand was yours), and a need to keep stumbling through situations in which I feel I have betrayed others and failed to be 'really there'. These include your own illness and death, for which I dare not let in my sense of failure and responsibility.

Were **you** 'really there'? Or was your dutifulness a substitute for an unfulfilled and loveless life? I too am plagued with your dilemma. Perhaps the difference between us is that I have also inherited the task of rebelling against the claustrophobia of responsibility that choked your being. In spite of my guilt and pain of failure, I would like you to know I have not shrunk from my task. I have tasted - and will again and again, until it takes hold in my being - the sweet and selfish nectar of joy, the high flying spirit that never seemed a part of your life, this is so polar to the sober, self-denying good father/good boy you were (and I am too). I want to release you from this prison so I can release myself. Otherwise my path seems clear. It will be the same as yours: trapped unto death. In spite of your moralizing, I cannot believe you wish that for me any more than you wished it for yourself. How much unspoken grief and disappointment, silent desperation must have been yours - and is mine too!



Why were you so perfunctorily good, so narrow? I know your mother - sweet thing who now begins to rage in her senility! So light and open, good-humoured and bon vivant. But the dark side of her character comes forth at close of day. Her opinionated, controlling, vindictive anger. Were you anxious to avoid her rejection?

I could not live in your mould - and in the long term, clearly, neither could you. Your singular wisdom bore the mark of the common sense I lack - **and** of boredom and banality! Through these judgements I bolster courage to step beyond your limits, with or without your blessing. I would like for you to know the freedom and joy never experienced, that were to you (as they were to me) the shadowy recesses of our common being. I would like you to know you have done your job and well, that you have fulfilled your duties. Now you are released. It is time for **you** now, Frank. Time

for all the love you longed for, the apparently self-indulgent flow of the moment, time for softness and letting go, time for delight and wonder, for faith in the promise and goodness of existence, in the providence of the universe. No scrimping and saving after death! Go and Fly! Did you not begin to feel all this even before your way of claiming your freedom, re-claiming your broken life as **yours**? No more responsibilities, no hanging on for the others. You don't have to be *good* any longer to earn love and self-respect. Now you can rest in unconditional love and peace. You've been through your judgment day, and no one can judge you further.

I say these things to you in order to better hear them. In dying you passed out of me but have also entered me. Truly, I carry the ball. There is no longer anyone to speak to but myself. ●

## Some New Men's Books this Autumn from Banyen Books

2671 West Broadway, Vancouver: 732-7912; 1-800-663-8442

### IN DEFENSE OF THE MEN'S MOVEMENTS

by Don Shewey  
\$5.25, paper. Dragonsmoke/Ally.  
isbn 0915408503

The direction of the men's movement has been strongly influenced by the work of Robert Bly, Michael Meade, and James Hillman and through their conferences for men. In this essay, participant and reporter Don Shewey turns his critical yet insightful eye on their successes and shortcomings, and on the larger role the movement has in awakening public consciousness about issues in masculinity.

Originally published in the *Village Voice* in 1992, this article has been widely referred to by those relieved to find a realistic yet uncynical analysis of the appeal and importance of men's work.

### THE MYTH OF MALE POWER: Why Men are the Disposable Sex

by Warren Farrell, Ph.D.  
\$30.00, cloth. Simon & Schuster.  
isbn 0671793497

"I cannot think of another book I have read in the past decade that has stimulated a comparable amount of new thinking in me. The number of assumptions about men and women this book challenges, assumptions shared by almost everyone I know, is truly staggering. It is one of the most challenging, stimulating (and mind-blowing) books I have ever read." -Nathaniel Branden, author of *The Psychology of Self-Esteem*.

### WALKING SWIFTLY: Writings in Honor of Robert Bly

edited by Thomas R. Smith  
\$13.50, paper. HarperCollins.  
isbn 0060975261

This vibrant tribute by his friends and fellow poets to celebrate Robert's turning 65 is like experiencing Bly through the eyes of his friends, where we see not only his substantial strengths, but also his shadow. Poems, memories, rants, letters, appreciations and jokes reflect the powerful impact this important and controversial figure has had on contemporary affairs in his various capacities as poet, editor, translator, storyteller, and father of the men's movement.

### THE RAG AND BONE SHOP OF THE HEART: Poems for Men

edited by Robert Bly, James Hillman & Michael Meade  
\$20.00, paper. HarperCollins.  
isbn 0060924209

This great, large-hearted, many-voiced book of poems (over 500 pages of them!) is now in paperback. It's a surprising treasure box, which seems to shine in new ways each time you open it Savvy sections and introductions reflect the many tough, tender and zany corners of men's lives.

Robert Moore's

### THE LOVER WITHIN: Accessing the Lover in the Male Psyche, \$33.00 in cloth

is in, completing his powerful four-book series on the King, Warrior, Magician and Lover.

### BEYOND THE HERO: Classic Stories of Men in Search of Soul

by Allan B. Chinen, M.D.  
\$28.95, cloth. Tarcher.  
isbn 0874777372

"This spirited book brings forth the Trickster as a teacher for men...who uses trance or dance to solve conflicts, rather than war. Honoring the Trickster will help some men get free from their obsession with the Hero." -Robert Bly. Angeles Arrien writes: "This impeccable work demonstrates the healing and teaching power of a story. A must for all women to read to understand why they are drawn to various men."

### MAN ENOUGH: Fathers, Sons and the Search for Masculinity

by Frank Pittman, M.D.  
\$31.50, cloth. Putnam.  
isbn 0399138196

"In his postscript to *Man Enough*, Frank Pittman shares his secret of happiness: 'Forgive your parents, join the team, find some work and some play to do, get a partner to do it with, keep it equal, and raise children, wherever you find them.' This wise advice concludes a book that is sure to inspire readers to rethink what 'masculinity' means to them." -Harriet Lerner, author of *The Dance of Anger*.



*Tom Daly, Ph.D, is the founder of the Men's Council Project in Boulder, Colorado. He is a father, teacher, essayist, master of ceremony and a nationally recognized elder in men's work with over 20 years experience in leading men's group. His doctoral work explored the initiation of men in both ancient and contemporary cultures and the importance of sacred ceremony in that process.*



**By Tom Daly**

I can feel the sweat starting as I arch over Brian's back and then grab his forearm to try to flatten him to the mat. Suddenly he shoots out from under me and we roll wildly over and over one another. I reach over and tag Carl who is sitting in the circle of men around the wrestling area. He rolls in to continue wrestling with Brian. We've only been wrestling for about three minutes and I'm already breathing heavily. That's the way it is with wrestling, it takes all my attention and all my body and I get great full-body workout in no time. I'm sure that's at least part of the reason I love it so. I think of wrestling as a martial art. A way to practice being a warrior in the world and remind myself in a very physical and earthy way of the need I have for contact with other men. Today I'm doing this for very personal and inner reasons, but it hasn't always been this way.

For many of us warrior training begins in the vacant lots, alley's and school playgrounds of our childhood. I can remember my fascination and repulsion at the fights in my neighbourhood. Though they didn't happen very often, they were memorable. I remember the smell of blood and dirt. I avoid being in them if at all possible. Occasionally I would be drawn into a fight; and I knew I was done for sure if there were punches thrown, so I went for wrestling as soon as possible. Inevitably I lost; but just surviving was some kind of victory. Once my nose was broken in a fight and the ensuing bandage and black eye became my badge of initiation from childhood into youth.

In seventh grade I was one of the smallest kids in my class, new in the school and was getting picked on regularly. I was assigned one of the class bad guys as a locker partner and got beat up several times when I

rubbed him the wrong way. When I almost beat him in a wrestling match at lunch one day I seriously considered going out for wrestling; but couldn't quite bring myself to it. I knew I'd have to shower with the other guys and the thought of being ridiculed for lack of pubic hair was too much. I spent the next few years withdrawing more and spending a lot of time with my only buddy who was a loner.

By high school it was obvious that I both needed some way to defend myself and get in with the guys I admired. I saw one of those Charles Atlas, "97 lb. weakling" ads, and decided I didn't want to get sand kicked in my face forever; so I went out for the wrestling team. What I got surprised me. Foremost was the pleasure of being with 'the guys'. The upper classmen were boys I really looked up to and a few were really helpful. The guys in my own class were suddenly accessible at lunch and after school. Even though I didn't like the idea at first I was now a 'jock'. My status had changed, girls I didn't even know would say "Hi" to me in the halls.

I found I enjoyed getting in shape. It was great testing myself against a variety of other male bodies and personalities. I got to know them and myself in very deep and profound ways. I learned that to compete I had to cooperate, play by the rules. Fight fair so to speak. Some guys would play the edge, move very instinctively and wildly. Others stuck rigidly to the moves we were taught and were very controlled. I got so I could size up an opponent in about thirty seconds. To this day I can tell a lot more about a man if I can wrestle with him. In fact, with most men, I find I need some physical way to relate before I can really trust them.



# Body and Soul Wrestling

Practice was wonderful and awful. This was my first boot camp, my first organized warrior training. We worked hard, sweat unbelievably, and made great friends. To be good at wrestling I had to change from being a shy, victimized loner, to being a quick, aggressive, strong, and smart member of a team. All things I was desperate for. To my great surprise it worked, I found places in myself that I didn't know I had. That is undoubtedly what draws men to sports and martial arts, we test our limits and we do that with other men.

As I look back now I was becoming part of the American sports-military training complex. Wrestling meets, as with most sporting events in America, start with a pledge of allegiance or the star spangled banner. We wrestled in service of the school and somehow that was related to serving and honouring our country. The two teams lined up on opposite sides of the mat and each wrestler and his opponent got introduced, ran out and shook hands. There was no denying that this whole event was some sort of mock combat ritual. In fact, our coaches, both WWII vets, took it deadly serious. A loss was a shameful thing. There was always the implication that my whole life would somehow be like this and I had better learn toughness now so I'd be ready for the real thing. The real thing was life and ultimately warfare.

I was struck by the not so subtle ways we use to fire ourselves up to hate this other team, mostly guys we

didn't even know. Sometimes it was a racial thing when we had a meet against a predominately black or chicano school; more often it was a class battle, we had to show the rich schools we were in their league and the poor ones that we were superior. No matter what, it was shaming to lose. Also, the feelings we contacted to make the other team the enemy didn't leave so easily after it was over, the animosity lingered. At some level most men in this country know how to make someone 'the enemy'; because that's the way 'the game' is played. American foreign policy, I believe, reflects this training.

There were some fundamental flaws in the training I received. I recognized this only after years of reflection and some training in Aikido. Aikido is unique in that it focuses on blending with the training partner and developing the warrior within. The atmosphere in the Dojo (Aikido training room) is also very different than an American gym. There is a sacred element to the training and an honouring of the elder, a feeling of joining in a honourable lineage. When I first encountered this feeling it seemed strange, yet somehow familiar. We certainly never talked about any of these notions in my western wrestling training.

Another problem that I identified later was the obsession with winning. After taking second in the District Tournament and going to State in my senior year in high school I quit wrestling thinking I could have really been great if only I had started earlier. I could have been 'a winner'. I had bought the Vince Lombardi maxim, 'winning is the only thing'. Now that I'm older I see how fleeting those moments of victory are and how destructive the obsession to win can be. In the process of dealing with the shame of losing in championship matches, I come to appreciate the value of defeat. I went down into a place in myself that is essential, a part of me that asserts my value as a human being apart from any contest, apart from any external validation. This is a place that victory never touches.

Later as a father I got to revisit the world of wrestling and warriorship through my son. I didn't encourage him, he got into wrestling for his purposes. I suspected they were much like mine, so I identified strongly with him. Naturally, I went to all his matches and became a crazed fan. Sometimes I embarrassed him by my overt anger at the

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*It was great testing myself  
against a variety of other male  
bodies and personalities. I  
learned that to compete I had to  
cooperate, play by the rules.  
Fight fair so to speak.*

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# THE COUPLES' WEEKEND

**1993 DATES:** Nov. 5-7, Dec. 3-5 (beginning at 7 pm of 1st day) **FEE:** \$435/person + taxes (includes room & board)

Take time out of your busy schedule to get your relationship in shape. You will learn communication skills, more effective ways of dealing with conflict and anger, how to deepen your love and intimacy. You will also have time to walk the beach, relax in the pool or hot tub.

This workshop is effective because:

1. Couples work together as a pair while the leaders facilitate your learning. Each couple's privacy is respected.
2. Registration is kept small. You get individualized attention.
3. Each couple has a private counselling session.
4. It is equivalent to about 15 hours of counselling which works out to \$55/hr, including room & board.
5. You get away to a resort for the weekend. You spend the whole time concentrating on your relationship, without outside distractions. You learn simple, practical ways to improve your communications.
6. You can teach the skills to your children to improve your family life. The methods can also help you in your work situation.

## THE LEADERS

**Drs. Judy & Jim Sellner** have doctoral degrees in relationship counselling. They are co-authors of "Loving for Life", "Love, Anger, Guilt & Sex: the Psychology of Intimate Relationships", and "The Marriage Survival Kit." The Sellners have private practices in Vancouver. **Drs. June Cable, R.N. & Don Mainwaring, B.A.** have a counselling practice in Victoria. Married for the "second time around", they have eight children and ten grandchildren.

These are the only couples' weekends like this in North America - **small registration, individualized attention, experienced co-leaders, private sessions, in informal oceanside setting.**

FEE includes private room and meals at Haven By-the-Sea Resort. Send \$150 non-refundable deposit to: PD Seminars, 240 Davis Road, Gabriola Island, B.C. V0R 1X0. Phone (604)247-9211. FAX (604)247-8454. For more information call:

Vancouver 224-0715; Victoria 595-8600

Don't put it off. **Talk with your partner. Pick a date. Send in your registration!** Don't become casualties of the war between the sexes!

## MEN'S SEXUALITY - Private Parts, Strong Emotions & Sexual Pleasure

**1993 Dates:** November 19 (7 pm) - 21 (noon), **FEE:** \$435 + taxes (includes room & board at Haven By-the-Sea)

**LEADERS:** Dr. Jim Sellner, Dip.C. & Frank Quinby, M.A., Dip. C.

Explore the misconceptions, the role expectations, superstitions and negative messages that surround the topic of men's sexuality. Expand your personal awareness about sex, learn how to become a more potent lover, discover ways to let go of self-defeating belief systems that interfere with your sexual pleasure and intimacy.

## TODAY'S MAN Love, Anger, Work & Sex

**1993 DATES:** November 26-28 (beginning at 7 pm of 1st day & ending at noon on the last day)

**FEE:** \$435 + taxes (includes room & board at Haven By-the-Sea Resort)

Men are in a critical state of transition. Each man must address four issues if he ever hopes to find peace of mind, love, health and the confidence to "be a man" in the 90's. A man's health depends on how well he does in long-term love relationships. Single men suffer more heart attacks, strokes and cancer than married men. Divorced men are more prone to drug abuse, depression and suicide. Men in unhappy marriages are prone to infections. Men cannot leave the business of relationships to women. We must learn the art of loving relationships. Our lives depend on it.

A chronically angry man is a fearful, insecure person. The man who can transform his anger into healthy, confident masculinity is the kind of man women desire. He is the father children love. Women may love too much but men put too much energy into work. Overloaded with stress the high achiever is a prime candidate for crisis. Men who balance love and work are likely to live, laugh and love longer. The subject of male sexuality is feared by most men. No wonder! It is full of mis-information, out-moded beliefs and performance anxiety. Research clearly shows that women are not satisfied with men's sexual behaviours. Many men are confused. They ask: "What do women want?"

During this weekend workshop we will explore these four areas. Learn positive ways to let go of anger. How to creatively express the "wildman" in you. How to make peace with your angry or demanding father. Discover the meaning of healthy sexuality. Abandon macho, say good-bye to "wimp" while developing a healthy, masculine self. Share the excitement, the joy, the freedom of being a man - being ALIVE! - in today's world. For information call 224-0715

**THE LEADERS:** Dr. Jim Sellner, Dip. C., a Vancouver counsellor who has written a book about men, fathers & relationships has been leading men's groups for over 15 years. He is a successful businessman and father who has had several careers. Dale Kelly, B.Ed., M.A., with 30 years experience as a teacher, consultant and counsellor, has become a leader in the field of adult education; he is married for the second time and has two children.



referees. I found myself living through his successes. Fortunately he had several good coaches and some wonderful teammates, none of whom seemed to be particularly invested in wrestling as a status thing or as a step to the military. In fact, I often got the feeling from him that it was a warrior's training. He seemed to be enjoying himself, but he could feel the pressure from me to be 'a winner' building.

The night his ankle fractured during a match in his Jr. year was a long one for both him and me. Incredibly, he finished the last period and won the match; but his season was over and so was my ego attachment to his wrestling fame. I think perhaps he was carrying too much weight on that ankle: his body and my shadow need for victory. After that I went for the enjoyment of it and to be with him; what a blessing for both of us.

After some years I longed to be on the mat again. For a time I got very involved in Aikido; but after several years I realized that while I was enriched in many ways by the practice, the form was not right for me. One night in Men's Council I was complaining about not having

wrestling in my life for the umpteenth time and one of the brothers finally got angry and said 'do something about it or shut up'. So I did both.

The result is a practice I call 'Body and Soul Wrestling'. It goes like this: any number of men get together on a mat or grass in sweat clothes. We sit quietly for a few minutes, do some warm-ups, talk briefly and then get into free-style wrestling. I've found that everyone knows how to wrestle given a little encouragement. It is undoubtable the most complete workout one can get at all levels - body, mind and spirit. This isn't the style where one person tries to pin the other guy that we learned as kids. Here we find ways to make hard contact with another that is intensely personal, powerful and engaging. The awareness of the balance between competition and cooperation is heightened to the point where we almost experience it as breathing practice, give-receive, attack-retreat, move in-move out. Within the ritual container of the circle, the workouts consist of several 'rounds' where all the participants form the 'rings', while two individuals wrestle in the middle until they get tired. They can tag out at any time or men on the outside can tag in whenever they want to. The edge is to find a place where both individuals get the maximum energy expenditure and feel the best

## DISCOVERING COURAGE - A GROUP FOR MEN

*"The source is actually the heart of courage within us. As men and as a movement of men seeking to grow in awareness, power, dignity, and strength, we need to find ways to touch the heart of courage within ourselves and awaken to our own power. The discovery of the heart of courage within is the principle task facing men today. Without this discovery, men run the risk of remaining at an infantile stage of self-absorption and ego-neediness. With the uncovering of the heart of courage, men can take their place in the world . . ."*

MAY 14, 15, 16, 1994

\$175.00

Join us for a weekend of personal growth through process work, meditation, group experiences, and drumming, as we touch the heart of courage.

**GROUP FACILITATOR:** BRIAN CALLAHAN, M. Div. R.C.C., a registered clinical counsellor, philosopher, and theologian working with adult men's issues, sexual abuse survivor issues, and partner of survivor issues.

For more information/registration call Brian at 222-9291



# The Lone Ranger

By Tom Gamet - Two Years After *The Mastery*

When I was a child one of my favourite archetypal heroes was the Lone Ranger. When I look back the part I remembered the best was the scene at the end of each episode. There was always this gathering of people who had been the beneficiaries of his heroic and noble deeds talking amongst themselves about the Lone Ranger. At some point it's discovered that he is missing. Someone then looks out a window to witness him and his friend Tonto riding off in a cloud of dust. "Who was that masked man?" someone asks "Why that was the Lone Ranger", someone else replies.

What stands out for me here, is that the Lone Ranger never stuck around for any acknowledgement. I believe that this expression of "True Manhood" got indelibly stamped into my young impressionable mind. "A real man, a man of honour and goodwill, does not need to be acknowledged." It's clear to me now that up until November 11, 1991, when I took *The*

*Mastery*, I was acting on this information. In other words, being alone with my feelings was what was expected for a strong man.

More than anything else *The Mastery* is a direct confrontation with this fundamental lie. It calls to the surface a renewed look at issues of separation and isolation. The truth is, this point of view about manhood has cost me dearly for most of my adult life.

What *The Mastery* taught me was some basic skills around the giving and receiving of acknowledgement. Are you a man who is incapable of receiving love and appreciation from others? Are you in your own way another version of the Lone Ranger? If so I encourage you to turn yourself in. This workshop will give you permission to be touched and admired by others and ultimately re-acquaint yourself with your own unique brand of humanity.

So . . . what'll it be "*KEMOSABI*"? Are you willing to be seen on your journey?

*Give yourself the gift of three days to discover and practice your full range of feelings and self expression in order to move beyond the limits you have imposed upon yourself.*

For More Information about *The Mastery* call Hank Melanson 739-8494



## Body and Soul

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without injuring or continually dominating the other man. Differences in size, strength, conditioning and athletic ability are inconsequential in this form and only serve to make the contact more interesting.

Being aware of oneself and the other man simultaneously in this was is extremely challenging. We stress constant motion, making sounds and deep breathing. For safety reasons we have no standing, locking hands, or throwing. Sometimes participants with previous wrestling experience have difficulty letting go of the old habit of trying to control. The practice is more one of feeling our power to make hard contact, the excitement of moving spontaneously and harmoniously, rather than the focus on winning. By this I'm not saying that win-loose games are bad or inappropriate. A lot of winning and losing happens in our lives and we need training to learn from both sides. The point is one of balance. If anything, we need more warrior training that teaches us skills of inner mastery and self awareness regardless of whether they are played to win/win or win/lose.

Lately the men who practice more regularly have gotten into talking about what we are wrestling with in our lives before we begin. Often we can find a physical metaphor for an issue and watch it develop during the rounds. Afterward we talk about how it went for us. For some, it is the first time they have come to experience their real strength and the exhilaration that comes with that. For others it becomes clear how much anger and frustration they are carrying. Still others find it helps them deal with the struggle they are experiencing in a relationship or on the job. All of us are wrestling with something.

As men we often deny many of our basic feelings, and see our bodies as savage beast to be kept under control or as unruly children that we ignore. We dominate, drug, gorge, dismiss and otherwise numb out. Yet we can't get away with that for long without a break down of some kind, and most of us feel the need to 'let it all hang out' once in a while. For many this means going to watch a football or basketball game or All Star Wrestling. To my way of thinking this is not enough. The warrior tradition as I have come to understand it requires more complete participation from us. We must honor all of ourselves. This includes the unconscious darker sides that lurk in the

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### Earl Goldstein, M.S.W., R.S.W. Clinical Social Worker

- Individual and Relationship Counselling
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#### MEN & WOMEN, THE CHALLENGE OF INTIMACY

with **Dr. David Freeman**  
Highly acclaimed family therapist,  
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**Monday, November 1, 1993**

#### MEN & DIVORCE

with **Dr. Michael Myers**  
Leading psychiatrist  
& author of the book *Men & Divorce*

**Tuesday, November 23, 1993**

#### CHILDREN & AGGRESSION, UNDERSTANDING THE ROOTS OF VIOLENCE

with **Dr. Gordon Neufeld**  
Widely known psychologist, educator &  
authority on parenting & child development

**Monday, December 6, 1993**

All Talks

Time: 7:30 - 9:30 p.m.

Place: Temple Shalom, 7190 Oak St.

Fee: \$10.00

Call **266-396** to register.



# Articles

## Art

## Poetry

We are seeking submissions; articles, art, poetry, from men in the community on issues and concerns of men.

In particular we wish to publish articles by men and women that focus on the gender/relationship issues.

Phone or write  
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3392 West 34th Avenue,  
Vancouver, B.C. V6N 2K6  
290-9988

### Body and Soul

► page 21

body: the rage, the vengefulness, the savage and brutal parts, the desire to dominate and control to cover our deeper fears. These feelings reside in and are located in the tissue and we must somehow come to terms with them. If not they will emerge physically as violence or psychologically as projections onto others.

Those among us who reject even the thought of training in martial arts, of being hunters and killers are all the more dangerous because their dark sides are more thoroughly denied and completely projected. The more we own those deep wild parts of ourselves, the less fearful we are that they will come out unexpectedly and inappropriately and the more personal power we have because we are consciously choosing how we act.

Wrestling has become an important part of our Men's Council process. At each Men's Power Dance there comes a time when wrestling happens. We are aware of the need for ritual combat, we seek it, we encourage it. We join in the lineage of men who meet and enjoy one another in this richly satisfying way. ●

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Please wear loose clothes, appropriate for both meditating and painting.

Tea, coffee, juice and a snack will be provided.

COST: \$300.00 (payable to M. Jones Callahan)

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3566 West 11th Avenue  
Vancouver B.C. V6R 2K2  
Tel: (604) 222-9291



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Included is a one hour private consultation, plus a follow up session two months after last session.

Cost: \$500 (\$50 deposit by Oct.31 -  
flexible payment schedule)

Time: Starting Mid November - for 2 hours a week

Registration: \$50 deposit with list of preferred meeting days

To: 3996 West 32nd Avenue,  
Vancouver, B.C. V6S 1Z3

Phone: 224-7707

Facilitator: Scott Hyder

Scott has been in private practice since 1989. He is a past President of the C.G. Jung Society of Vancouver and studied at the Jung Institute in Zurich, from 1983-89.



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*Vancouver's Gathering of Men*

# THE WISDOM COUNCIL

*Come join us as we share our stories,  
myths, drumming, and the wisdom  
of our lives as men.*

OCTOBER 13:	EASTSIDE FAMILY PLACE
Like FATHER, Like SON	AT BRITANNIA CENTRE
NOVEMBER 10:	1661 NAPIER ST
MOTHER MAY I?	AT COMMERCIAL
DECEMBER 8:	
FAMILY MAN	
	\$3 - 5 donation for costs
7-10 PM	
Vancouver MEN	290-9988

Cory 732-4554  
John 875-1629 OR



# Walking Our Talk

By John L. Solano

As I spied the last issue of *Thunder Stick* (the limp dick issue), a feeling of anxiety began to creep into me, which eventually turned into kind of a hesitant laughter. I guess the anxiety I felt was part of the "What's wrong with this picture" syndrome. The laughter I believe came from my perception that men still haven't moved beyond consensus reality enough to know that what's happening in the men's movement is more than a premature ejaculation. The hesitancy seems to be rooted in my fear that men will actually believe that the men's movement is in a death process, and that they will succumb to the temptation to once again separate.

With all due respect to the men who were interviewed in the *What's Happening to the Men's Movement* article, my feeling and sense is that the men's movement is perched on the verge of major transformation. Of course, before we can make this great transformation there will be an onslaught of temptations. These temptations can take the form of addictions, apathy, self-doubt, procrastination, negative thought, physical ailment, death, and a false sense of personal completion. All we have to do is look at the world around us to see that democracy (higher consciousness) has made some gains, but that violence, racial discrimination, bigotry, and social unrest are also increasing. Symbolically, this is what I believe the men's movement is up against. Many men have read dozens of self-help books and have attended an array of workshops and retreats, and have found some relief, but the ability to act upon what we know to be true is being obstructed.

One major piece of men's work that has not been emphasized enough is the fact that men, in doing this work, are on a sacred quest. It's the same quest that every king has been on since the beginning of time. In fact, it transcends time. I believe that if a man knows this in his heart, he can't help but celebrate and want to carry this message to those who still suffer. The notion that men have not

embraced the sacredness of their lives is evidenced in the pounding that men and the masculine principle are taking.

Locally, this is most evident in the low turn-out for men's activities like the Wisdom Council. Several years ago, the Wisdom Council attracted forty men routinely. Presently, attendance of ten men is a good turn-out. My belief is that if men were truly healed they would be celebrating their transitions into mentorship and as elders. They would be moving from the darkness of soul work into the light of empowerment and leadership. Connection with Source and King energy would be powerful and clear.

In spite of the obstacles men face, Vancouver M.E.N. has agreed that it is time for action. Major changes are taking place. The Wisdom Council will be a major avenue by which men from men's groups can interact with each other. Through attendance at the Wisdom Council, men will be empowered to participate in projects, issues and activities in their local communities.

The Wisdom Council itself will be much more than a men's group. The sheer numbers of men drumming, chanting, dancing, and celebrating will send a clear message of magic, healing, and inspiration. The format for each meeting will include time for drumming, open sharing, large and small group exercises, initiations, networking, or whatever else is called upon in the process.

So it is that the invitation has been given, and the door is open to join Vancouver M.E.N. and the Wisdom Council as we create new vision for men.

The next meeting of the Wisdom Council will be November 10th, from 7-10 pm, at the Britannia Centre (corner of Commercial and Williams Streets). Please feel free to call either me at 875-1629, or Cory Bretz at 732-4554, for more information. ●

## **SURVIVORS OF INCEST ANONYMOUS**

Gay men survivors of childhood sexual abuse support group - meets twice a week Monday and Saturday.

This is a self-help support group (free and voluntary) modeled after the twelve step program for survivors who want to heal the abuse in their lives.

For information call Robert 876-5071.

## **FATHERS AND KIDS**

Support and advocacy group starting in greater Vancouver for Fathers who are experiencing gaining or maintaining access to their children.

Contact Ernie Bates 853-7843.



# Through the Passage Way

by Cory Bretz

Recently, twenty four men joined to help themselves and each other during Vancouver M.E.N.'s PASSAGE ISLAND weekend. We paddled our canoes for miles to a deserted island to journey into the centre of ourselves. We focused on long-overdue initiations and reconnecting with our own inner joy and love.

The Guides for the weekend were John Solano, and myself. We were amazed at how quickly each man identified his own task for personal growth for the weekend and at the willingness each showed facing his fear. Both John and myself feel very honoured and thankful to have been in the company of such powerful, loving Kings, the



"Real Men" who journeyed through the Passage Way this year.

Special thanks to Barkley for sharing with us his island and wisdom and to the Council of Vancouver M.E.N. for trusting John and I. We believe that the initiation of men and boys is a natural, necessary, and ongoing process. Keep reading *Thunder Stick* for the dates of the next Passage Island Men's Initiation weekend or call Cory at 732-4554 and/or John at 875-1629. Volunteers are needed to begin preparations for helping the next group of men and boys who seek to claim their power.

Go in Strength! ●

## Distribution List

You can pick up your copy of *Thunder Stick* at the following locations. We publish four times a year, mid January, April, July, & October.

### Vancouver

Banyen Books  
732-7912

The Serenity Shop  
873-3533

Granville Book Co.  
687-2213

Margaret Gabriel  
Bookseller  
738-BOOK

All My Relations  
739-2144

Octopus Books East  
253-0913

### North Vancouver

The Serenity Shop  
987-8726

### White Rock

Whitby's Bookstore &  
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536-3711

Sun Star Metaphysical  
Centre  
535-8099

### New Westminster

Visions Book Store Ltd.  
520-0047

### Richmond

Serendipity's Backyard  
275-1683

### Coquitlam

Reflections Books  
939-6000

### Surrey

Phoenix Metaphysical  
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584-7684

### Langley

Black Bond Books  
530-6757

### Maple Ridge

Baba G Books  
467-0998

### Nanaimo

Spiritwood Books  
753-2789

## YOU WANT TO BE IN A MEN'S GROUP?

**Who do you call?** These men will help put you in touch with a new or already formed men's group in their area.

### Lower Mainland:

Vancouver M.E.N. 290-9988

### Vancouver Island:

Jim Richardson  
383-7664

### Fraser Valley:

(East of Surrey)

Evan Brett  
534-0205

### Fraser Valley:

(Men's Ritual Work)

Scott Carruthers  
856-8524

### Sunshine Coast:

David Evanston  
886-9135

### North Okanagan:

Winfield/Vernon

John Sherman 766-4825

### South Okanagan:

Summerland to Okanagan Falls:

David Tauzer 496-5435

### Kamloops to Clearwater:

Rob Riddle 554-3112

### Prince George:

Ralph Wright 562-3616

### Quesnel:

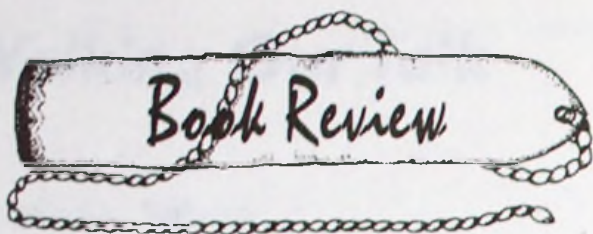
Arione Gabriel  
Box 4456, V2J 3J4

### Northwest: Prine Rupert to Smithers:

Richard Wiener 632-6382

Vancouver M.E.N. is looking for men to step forward to act as Regional Co-ordinators for men's groups in other parts of B.C. We'll help you to set up and cover the minor costs associated with providing this important community service.





## *Men and the Water of Life,*

by Michael Meade.

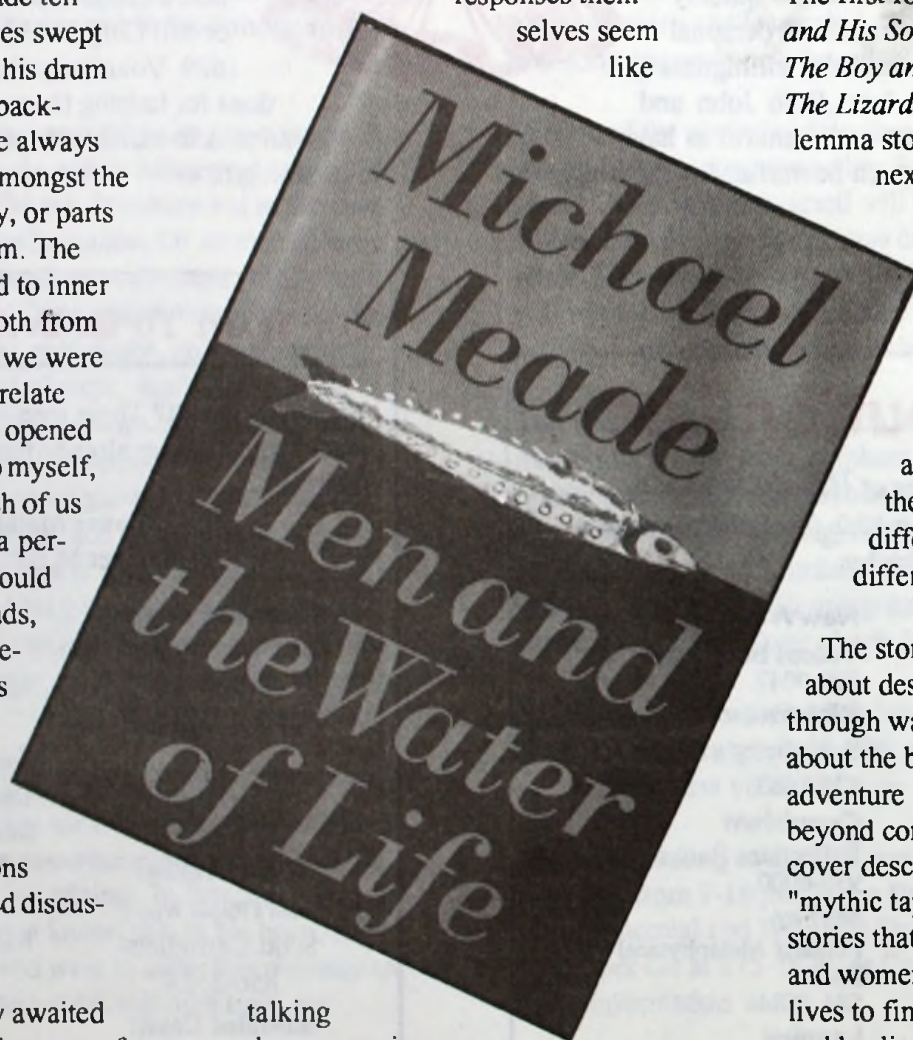
1993, HarperSanFrancisco

by **Terry Keenhan**

Many of us have had the opportunity to hear Michael Meade tell stories and found ourselves swept along within the story as his drum beat rhythmically in the background. The tellings were always followed by discussion amongst the listeners on how the story, or parts of the story, affected them. The responses often resonated to inner connections, surfacing both from our past and from where we were then. Hearing the others relate their experiences always opened more levels of the story to myself, as if it had layers. To each of us it was a different story, a personal story. Michael would often draw out these threads, colouring them with age-old mythological symbols contained in the story, further opening up the story's possibilities. Often, in the stories containing dilemmas, positions would be taken and heated discussion followed.

Many of us have eagerly awaited this book from Michael because of the personal richness we have experienced at these story tellings. In the book Michael presents and brings to life eight of his favourite stories from several cultures, by presenting his observations of the varied participant responses, including his own, from many tellings. The presentation, although

lacking the immediacy of beating drums and a live storyteller, does not disappoint, often taking the reader to places he is not sure he wanted to visit. At times the responses themselves seem like



talking drums, moving the reader to an inner world.

Michael Meade refers to ancestral stories as store houses of knowledge passed down through time. He also refers to their "tried and true nature" attained through the natural distillation from repeated telling over generations. As would be

expected from Michael's mythological background, the order of the stories in this book takes the reader through a passage, which is outlined, briefly, in the introduction. The first four stories, *The Hunter and His Son*, *The Sweetness of Life*, *The Boy and the Half-Giantess* and *The Lizard and the Fire* are dilemma stories from Africa. The next three, *Conn-Eda*, *The Firebird* and *The Water of Life* are European. The origin of the final story *The Companions* is given as Universal. You may, like myself, have already heard several of these stories. I have different favourites at different times.

The stories and the book are about descent and transformation through water and fire. They are about the bittersweet experiences of adventure and life, always a little beyond comprehension. The book cover describes the book as a "mythic tapestry of multicultural stories that encourages both men and women to look into their own lives to find the seeds of initiatory and healing experiences and the threads of meaningful community." I felt the book to be more immediate for men.

A benefit of collected responses from many tellings are the uncovering of themes amongst the listeners responses. The participant responses were gathered in the book



to allow the universal issues or patterns in our personal lives to emerge. I found that this collective insight into others and myself, and the feeling of recognition, helps break the isolation I often experience from other men.

Often I found myself thinking "that's not about me", only to find uncomfortable recognition a few words later. The book becomes an invitation to explore lost parts of yourself. I found that I could not digest the readings for each story

quickly, as with other books.

Readers may compare this book to Robert Bly's insightful and moving *Iron John*. An obvious difference is that *Iron John* explored a single European fairy tale while this book explores eight stories from different cultures. The explorations and interpretations of the psyche in *Iron John*, however rich, accurate, or deeply drawn from the dark recesses, are those of one man. In *Men and the Water of Life* Meade has distilled the experiences and

interpretations of many voices to relate individual and collective responses to these stories. The interpretations have become as tried and true, and universal to our culture, as the stories themselves. Through this book, Meade and the listeners have breathed our culture into these stories connecting them with the ageless listeners and storytellers of the past.

A wonderful book and a worthwhile buy. Check out the finish on the cover! ●

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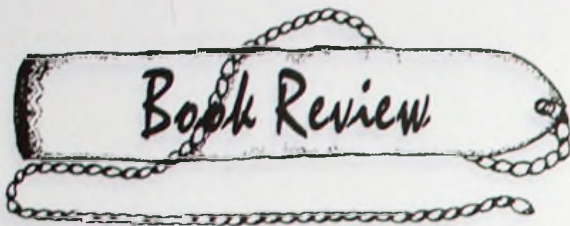
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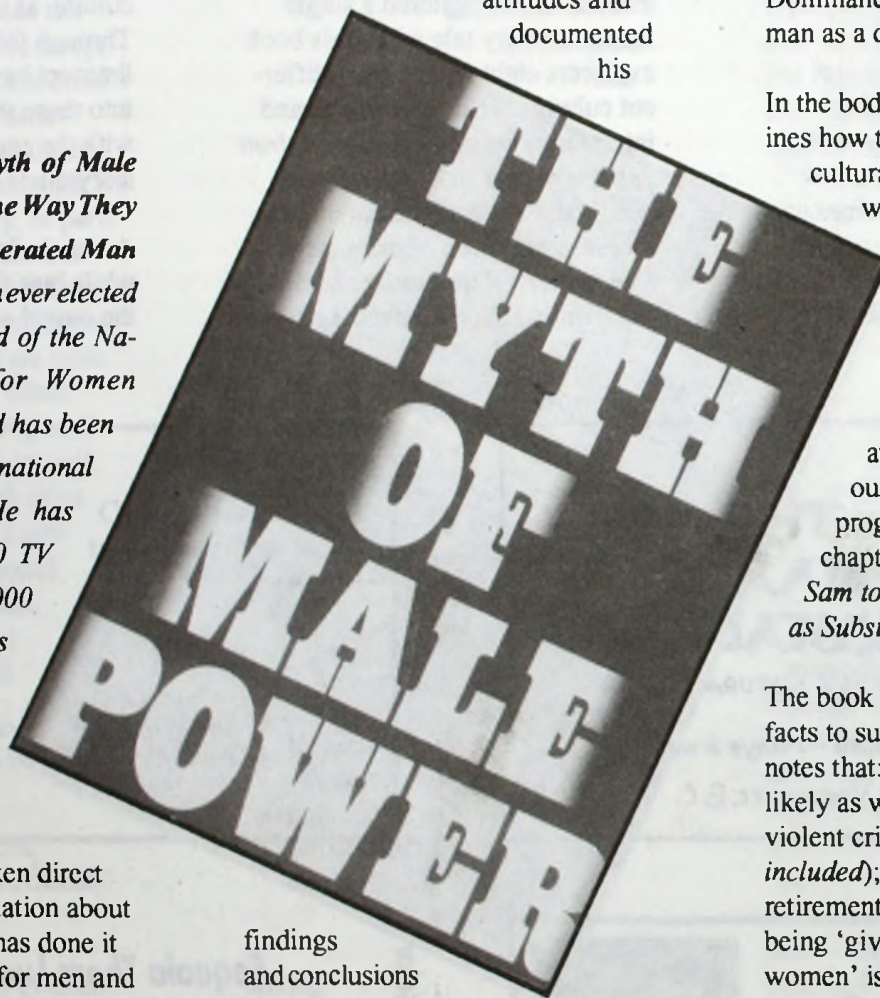
## The Myth Of Male Power by Warren Farrell Simon & Schuster

**By David Hanley**

*Warren Farrell, Ph.D., is the author of **The Myth of Male Power, Why Men Are The Way They Are** (1986) and **The Liberated Man** (1974). He is the only man ever elected three times to the Board of the National Organization for Women (NOW) in New York and has been on the boards of three national men's organizations. He has appeared on over 1000 TV shows and over 150,000 people have attended his workshops.*

Finally someone has taken direct aim at all the misinformation about men in our culture and has done it from a position of love for men and women. This book is about the conditions of men in our society. The term 'myth' is used in this book in the colloquial sense of a falsehood, a tale that is not true. And with very careful documentation he proceeds to present a view of male experience very different from what we normally hear and see.

It's Farrell's perspective that "Women cannot hear what men do not say" and it is time for men to speak their experience. As a result he has researched the basis for our attitudes and documented his



findings and conclusions on male power. They are very different from what we currently hear. He portrays this misperception as an imbalance of information.

The first part of the book outlines the myth of male power. The main themes he examines are: who has power and influence within society;

man's role as protector and loss of options which result; the stigma of not being a provider; the evolution of sexism code words for labelling men such as Power, Patriarchy and Dominance; and the concept of man as a disposable sex.

In the body of the book he examines how these themes have led to cultural attitudes and a framework which is not benevolent towards men. He provides much documentation and research to support his conclusions. Farrell examines how these attitudes have impacted our laws, politics and social programs. The second last chapter is titled *From Husband Sam to Uncle Sam: Government as Substitute Husband*.

The book contains a large body of facts to support his opinion. He notes that: men are almost twice as likely as women to be victims of violent crimes (even when rape is included); being forced into early retirement can be to a man what being 'given up for a younger women' is for a women; women live seven years longer than men; the suicide rate of adolescent boys has recently increased three times as quickly as the girls; the suicide rate for men over 85 is 1,350 percent higher than for women of the same age group; 94 percent of occupational deaths occur to men; and the United States has only one job safety inspector for every six



fish and game inspectors. However Farrell does not present men as 'victims' or fall into the trap of blaming anyone for the problems of men.

He examines the contribution of the mytho-poetic movement as a potential for an evolutionary shift and states:

*Ultimately I am in favor of neither a women's movement nor a men's movement but a gender transition movement. However, I oppose skipping past a men's movement until men have equally articulated their perspective.*

This book will disturb you and you

will want to discuss it with your male friends. To women I say it is an opportunity to hear the male experience from a man who speaks with compassion for both men and women.

*I will be saddened if this book is misused to attack the legitimate issues of the women's movement - issues for which I spent a decade of my life fighting. The challenge is both to go beyond feminism and to cherish its contributions. And feminism's contributions are many.*

I consider this to be one of the most important books for fostering understanding between men and women. ●

## PRISON MEN'S GROUPS

Vancouver M.E.N. is looking for members for a weekly men's group to be held in Matsqui Prison starting:

Thursday,  
October 28th, 1993.

FOR MORE  
INFORMATION CALL  
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254-7076



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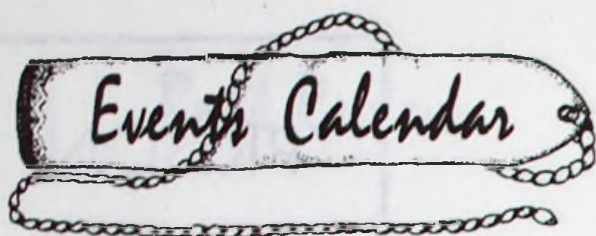



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**Vancouver M.E.N.**  *events are for men only unless otherwise stated.*

## October

**Emotics**, John Solano  
Oct. 1, 8, 15, 22, 29  
ad on page 10

**Men's Workshop at Matsqui Prison**  
Oct. 23rd, ad on page 31

**Provoking Sanity**  
Margaret Jones Callahan  
Oct. 26 - 29, ad on page 22

**Prison Men's Groups**  
beginning Oct. 28, ad on page 29

**Drum Making Workshop**  
Andrew Piontkovsky  
Oct. 29 - 30, ad on page 31

**The Difficult Art of Loving**  
Sam Keen, Oct. 29

**Your Mythic Journey**  
Sam Keen, Oct. 30

**Transformational Movement Intensive**, John Solano  
Oct. 30, ad on page 11

## November

**Men&Women, The Challenge Of Intimacy**  
Dr. David Freeman  
Nov. 1, ad on page 21

**Emotics**, John Solano  
Nov. 5, 12, 19, 22, ad on page 10

**The Couples' Weekend**  
Drs. Jim & Judy Selner  
Nov. 5-7, ad on page 18

**Intimacy & Commitment Series**  
John Solano, Nov. 7, 14, 21, 28  
ad on page 10

**Millenium 2000: Predictions of Apocalypse & Visions of Transformation**, Robert Moore  
Nov. 12, ad on page 32

**Understanding Our Inner Magician**, Robert Moore, Nov. 13  
ad page 32

**Men: The Body and Energy**  
Jerry Glock, Nov. 12-15  
ad page 7

**Jungian Workshop for Men**  
Scott Hyder, 8 weeks starting mid-Nov., ad on page 23

**Embodying Mind and Spirit**  
Sharon Hanley, 10 evenings starting Nov. 18, ad on page 7

**Men's Sexuality**  
Dr. Jim Selner & Frank Quinby  
Nov. 19-21, ad on page 18

**Men & Divorce**, Dr. Michael Myers  
Nov. 23, ad on page 21

**Today's Man:**  
*Love, Anger, Work & Sex*  
Dr. Jim Selner & Dale Kelly  
Nov. 26-28, ad on page 18

**Transformational Movement Intensive**, John Solano  
Nov. 27, ad on page 10

## December

**The Couples' Weekend**  
Drs. Jim & Judy Selner  
Dec. 3-5, ad on page 18

**Emotics**, John Solano  
Dec. 3, 10, 17, ad on page 10

**Getting Closer**, John Solano  
Dec. 5, 19, ad on page 10

**Children & Aggression, Understanding The Roots Of Violence**, Dr. Gorden Neufeld  
Dec. 6, ad on page 21

## Upcoming Events


**Brothers In Arms**, Jerry Glock  
Feb. 15 - 20, 1994, ad on page 7

**Men: The Body and Energy**  
Jerry Glock, Mar. 24 - 27, 1994  
ad page 7

**Discovering Courage**, Brian Callahan  
May 14 - 16, 1994, ad on page 19

**International Men's Day**  
Second International Education Forum and Celebration February 7, 1994 for info: Tom Oaster, Box 10033 Kansas City, Missouri 64111

## Ongoing Events

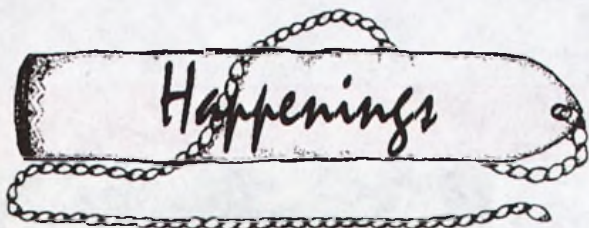
 **Men's Wisdom Council**  
The second Wednesday of every month. 7:00-10:00 p.m.  
see Happenings, ad on page 23

**Evening of Drumming and Dancing.**  
2nd & 4th Thursday of every month.  
7:00-10:00 p.m. see Happenings.

**Survivors of Incest Anonymous**  
Gay men survivors of childhood sexual abuse support group - meets twice a week Monday and Saturday, see announcement page 25

**Fathers and Kids Support and Advocacy Group**, see announcement page 25





*Happenings is a bulletin board for non-profit events of interest to men. Send bulletin items to Vancouver M.E.N. 290-9988.*

**MEN Wisdom Council -  
Vancouver's Gathering of Men**

Come join us as we share our stories, myths, drumming, and the wisdom of our lives as men. Meets the second Wednesday of every month. Nov.10 Dec.8 Jan.12  
Eastside Family Place at Britannia Centre - 1661 Napier St. at Commercial, \$5 at the door 7-10 pm

**MEN Joining Men's Groups**

Are there existing men's groups who would welcome new members? Perhaps your group needs some new energy or some men may have left? Discuss this possibility with your group and if it is of interest leave a message at Vancouver M.E.N.

**MEN Handbook for Starting a Men's Group.**

Contact Vancouver M.E.N.

**Evening of Drumming for Men & Women**

This evening is open to everyone who would like the opportunity to express themselves through rhythm and movement. Cost: \$5.00.  
Dates: Oct. 14 & 28, Nov. 10 & 25, Dec. 9, (Jan. 13 & 27 tentative)  
Call Dean 929-1912.

**MEN'S WORKSHOP  
AT  
MATSQUI PRISON**

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CONTACT PETER  
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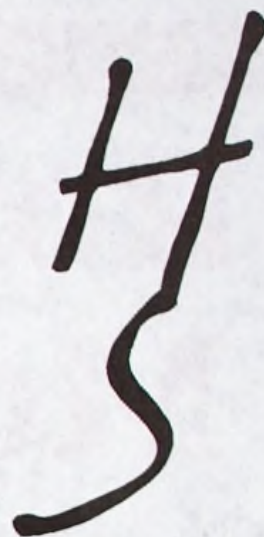
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Friday, November 12

## MILLENNIUM 2000:

### *Predictions of Apocalypse & Visions Of Transformation*

A Jungian perspective on our  
fascination with the End  
& the New Beginning

7:30 p.m. \$15

Robson Sq. Media Centre

Tickets: Banyen Sound, Phoenix,  
Whitby's Books, Reflections,  
Margaret Gabriel Bookseller

## Saturday, November 13 UNDERSTANDING OUR INNER MAGICIAN:

### *Pathways to Initiation, Wholeness & Leadership*

A workshop for **men & women**, in understanding the  
inner space of transformation & the Shamanic  
potentials of our collective unconscious.

9:30-5 • \$75 (\$90 After Nov. 1) UBC SUB Bldg.

## Sunday, November 14 HEALING MEN: *The Male Psyche, Psychotherapy & Masculine Initiation* —A Day for Men

The contemporary challenges of masculine  
initiation, maturation, & wholeness.

9:30-5 • \$75 (\$90 After Nov. 1) UBC SUB Bldg.

*"If we are to find our way towards psychological healing and spiritual wholeness, then we must learn the lore of the Shaman within—the resources of the magician archetype within each of us. In the Great Code of our unconscious lies a map to the healing center, a description of the stages on the way, and the images with which we can recognize the truly qualified helpers which we need if we are to find our way."*

Registration: Green Man Productions, 179 W. 62nd Ave., Vancouver, B.C. V5X 2C9. (All three events \$150 before Nov. 1.)

**INFORMATION: (604) 325-1412**